

### **The Prophet's Family Line No 1 – Adam to the Banu Khuza'ah**

(Based on material gathered from Islamic and Biblical sources)

by

Sr. Ruqaiyyah Waris Maqsood.

The family line of the Prophet Muhammad (pbuh) is one of the most cherished in history. It is extremely well-known from Muhammad to Adnan, but there are variants from Adnan to Isma'il. From Isma'il back to Adam, the line corresponds exactly to the names of the descendants of Adam as given in the Old Testament of the Bible.

### **The generally accepted line of Muhammad goes like this:**

Muhammad b. Abdullah b. Shaybah (Abdu'l Muttalib b. Amr (Hashim) b. Mughirah (Abdu'l Manaf) b. Zayd (Qusayy) b. Kilab b. Murrah b. Ka'b b. Lu'ayy b. Ghalib b. Fihir b. Malik b. Nadr b. Kinanah b. Khuzaymah b. Amir (Mudrika) b. Ilyas b. Mudar b. Nizar b. Ma'add b. Adnan b. Udd (Udad) b. Muqawwam b. Nahur b. Tayrah b. Yarub b. Yashjub b. Nabut b. Isma'il b. **Ibrahim** b. Tarih (Azar) b. Nahur b. Sarugh b. Ra'u b. Falikh b. Aybar b. Shalikh b. Arfakhshadh b. Sam b. Nuh b. Lamk b. Mattushalakh b. Akhnukh b. Yard b. Mahla'il b. Qaynan b. Yanish b. Shith b. **Adam**.

### **Arabs and Jews both descended from the same Patriarch**

## The Prophet's Family

It is commonplace for people to think of the Jews and the Arabs as completely different peoples, and a study of the Old Testament reveals an ongoing conflict between the Banu Isra'il and their enemies on both sides of the river Jordan (which sadly continues into this 21<sup>st</sup> century!). In fact, both the Jews and the Arabs of the Hijaz claim their descent from the Prophet-Patriarch Abraham/Ibrahim.

Ibrahim lived at the time when the realm of myth was hardening into history, although there are some modern (Christian – agnostic) scholars who see his story as tribal mythology rather than history. The Bible dates Abraham's birth as 2018 BCE, 352 years after the Deluge in the time of Noah. Many modern scholars would date him around 1850 BCE.

There is much debate over whether Adam was literally the first created man, or whether the narratives about him in both Bible and Qur'an really represent the creation of humankind rather than an individual. Allah knows best. Islamic tradition firmly maintains that whatever his status as first human being, Adam was certainly the first prophet or messenger of God.

For all those who do accept the real existence of Ibrahim, and who also believe that Adam was not just a mythological figure but a real person, both Biblical and Arabic tradition maintains that Ibrahim was the 19<sup>th</sup> of Adam's line.

### The Prophet's Line Before Ibrahim

As the Arab names of Ibrahim's genealogy are perhaps not familiar, I give them here alongside the Biblical names for comparison. Muslims

## The Prophet's Family

may not have realized that the genealogy ties in exactly with the Biblical version.

Arabic	Biblical
Adam	Adam
Shith	Seth
Yanish (Anush)	Enosh
Qaynan (Qayin)	Kenan
Mahla'il	Mahalalel
Yard	Jared
Akhnuh (Idris)	Enoch (in Arab tradition, the first to write with a pen)
Mattushalakh	Methuselah
Lamk	Lamech
Nuh	Noah
Sam	Shem
Arfakhshadh	Arpachshad
Shalikh	Shelah
Aybar (Abir)	Eber
Falikh	Peleg
Ra'u (Arghu)	Re'u
Sarugh (Asragh)	Serug
Nahur	Nahor
Tarih (Azar)	Terah
Ibrahim	Abraham

Another rendering of the ancestral names was: Ibrahim ibn Tarikh, ibn Nahur, ibn Sarough, ibn Raghu, ibn Phaligh, ibn Aher, ibn Shalih, ibn Arfghshand, ibn Sam, ibn Nuh.

### **The Prophet's Line After Ibrahim**

Christians and Jews are probably familiar with the descendants of Ibrahim's son Isaac/Yizhaq, the son of his favourite wife Sarah, whose own son Jacob/Yaqub became known as Isra'il (Israel), the patriarch of the Israelites. The line of Isaac's firstborn, Jacob's older unidentical-twin brother Esau is not usually studied. Muslims are more likely to have studied the descendants of Ibrahim's firstborn son Isma'il/Ishmael, by his wife Hagar/Hajirah, and the descendants of Isaac's firstborn son Esau who became known as the Edomites (one of Esau's wives was a daughter of Isma'il).

Ibrahim's previous heir - Eliezer of Damascus

Both Biblical and Muslim sources agree that Ibrahim's beloved wife Sarah was barren, and for a long time he had no children at all. His heir was Eliezer of Damascus, who he referred to as a 'son of my household'. (Genesis 15.2). The discovery of the Nuzi tablets in the land of Ibrahim's origin threw light on the custom of the time – childless couples would adopt a son, who would then care for them in their old age and arrange for their proper burial, thereupon inheriting the property. It was stipulated that in the event of a son being born to the couple after this adoption, the real son would become the genuine heir. Eliezer was most probably the man spoken of as Abraham's oldest servant and manager of his household, who was sent by Abraham back to his brother Nahor's household in Mesopotamia to bring back a wife for Isaac (Genesis 42,2,4,12-14,56).

### Ibrahim's sons Isaac and Ishmael

When we come to Isaac and Ishmael, the Bible narratives differ in some crucial details from that of the Qur'an. The Bible reveals that Sarah was barren, and was allowed to substitute her Egyptian maidservant Hagar in place of herself, for Abraham to father a child by. Her son was Ishmael. Later, when Sarah had her own son, Isaac, there was trouble between the boys and she became jealous for Isaac, and persuaded Abraham to abandon Hagar and Ishmael in the desert, where they would have perished had they not been saved by an angel opening a spring for them. Later, Abraham was tested by God to see if he was willing to sacrifice Isaac, who knew nothing of his father's intention until the last moment, but was saved by the intervention of an angel and a ram substituted in his place at God's command.

The Qur'an and Islamic tradition agrees that Ibrahim's wife Sarah was barren, but suggests that Hagar/Hajirah was not just a servant but possibly of noble birth. The narrative of the sacrifice states that Ibrahim was not commanded by God to kill his son as such, but had a *dream* that God wished him to do so. When Ibrahim told Hagar and Isma'il, Isma'il offered himself willingly, and despite three subtle attempts by the devil in the guise of an old man to tempt them from their purpose (and being driven away by hurling stones at him – the origin of the stone-throwing ceremony at Mina during the Hajj), Isma'il was nearly sacrificed but was spared at the last moment and a ram substituted.

It was as a *reward* for their devout obedience that God granted Ibrahim's barren wife Sarah a child, and thus she became pregnant with Isaac. Hagar and Isma'il did separate from Ibrahim, but were not so much abandoned as left in a prestigious place, the Ka'bah shrine

of the One True God at Makkah, which was indeed a waterless place, but was regularly frequented by passing caravans. However, none came by, and they did experience a lucky escape from dying of thirst when the angel opened up for them the spring of Zamzam, which still flows in the Ka'bah sanctuary to this day. Later, Ibrahim and Isma'il helped to repair the Ka'bah, which had suffered damage from flood and earthquake. The Biblical story makes no mention of the existence of the Ka'bah sanctuary.

### Ibrahim's concubine-wife Keturah and their Descendants

According to Genesis 25.1, after Sarah's death Ibrahim took another wife, Keturah. He fathered six sons by her – Zimran, Jokshan, Medam, Midian, Ishbak and Shuah. These were all sent (with gifts) to 'the east' while Ibrahim still lived. Genesis also listed Midian's sons Ephah, Ephraim, Hanoch, Abida and Eldaah; Jokshan's sons Sheba and Dedan; and Dedan's sons Asshurim, Letushim and Leummim.

### The sons of Isma'il's wife Rala

As his second and chief wife and the matriarch of his line, Ibrahim's son Isma'il married his distant cousin **Rala bint Mudad**. She was not named in the Bible. Her line is Rala bint Mudad b. Amr b. Jurhum b. Qahtan/Joktan b. Aybar b. Shalikh b. Arfakhshad b. Sam b. Nuh (Isma'il being descended from Aybar's son Falikh/Peleg).

According to both the Bible and Arab tradition, Isma'il fathered twelve sons and at least one daughter, Mahalath or Basemath, who married Isaac's firstborn son Esau, and whose descendants were known as the Edomites (Genesis 28.9).[\[1\]](#)

## The Prophet's Family

Arab tradition maintains that all twelve of Isma'il's sons were by Rala bt Mudad, and that both Isma'il's and his son Nabt's sons were raised by Rala's father, Mudad b. Amr b. Jurhum/Jerah b. Qahtan b. Aybar.

Isma'il's twelve sons were all named in both the Bible and Arab tradition - Nabaioth (Nabit), Kedar (Qaydhar), Adbeel (Adhbul), Mibsam (Mabsha), Mishma (Misma), Dumah (Dimna), Massa (Mashi), Hadad (Adhr), Tema (Tayma), Jetur (Yatur), Naphish (Nahish) and Kademah (Qaydhuma). It is interesting that Nabaioth is a female name.

The Bible goes on to name the sons and further descendants of Esau in Genesis 36.9-19.

### Northern and Southern Arabs

As they spread and multiplied, the Arab tribes became classified as 'northern Arabs' (or the Aboriginal Arabs - *al-'Arab al-'Aribah*) and 'southern Arabs' (or Naturalized Arabs - *al-'Arab al-Musta'ribah*), but they all traced their descent through the same ultimate antique ancestry, the 'northern Arabs' through **Adnan** and the 'southern' through **Qahtan** (Yaqtan).

Adnan is straightforward – he was a descendant of Isma'il b. Ibrahim through Isma'il's son Nabit (Nebaioth). His line is Adnan b. Udd b. Muqawwam b. Nahur b. Tayrah b. Yarub b. Yashjub b. Nabut b. Isma'il b. Ibrahim.

But there is a problem over the identity of Qahtan, and opinions are split.

### The Problem of Qahtan

The problem is that the Qahtan of the Northern Arab tradition predates the Yemeni Qahtan by six generations. The majority of scholars identify Qahtan with the great-great-grandson of Nuh (Noah), the man who has his equivalent named in the Bible list - Qahtan/Yaqtan (Joktan) the son of Aybar/Abir (Eber). In the Biblical genealogy, Eber had two sons – Peleg and **Joktan**. These correspond to Aybar and his two sons Falikh and Yaqtan (Qahtan).

Qahtan/Joktan/Yaqtan b. Aybar had thirteen sons. They are named in the Bible as Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah and Jobab, and were said to have occupied all the land from Mesha to the hill country of the east. The son Jerah is identified in the Arab tradition with Jurhum.

One indication that this should be the correct identification of Qahtan comes from the fact that this Qahtan's great-grand-daughter Rala bint Mudad was the second and chief wife of Isma'il, and the matriarch of his line. Her line is Rala bint Mudad b. Amr b. Jurhum/Jerah b. Qahtan/Joktan b. Aybar b. Shalikh b. Arfakhshad b. Sam b. Nuh.

The celebrities of the Jurhumite lines all claim that Jurhum was the son of Qahtan b. Aybar.

However, the tradition of the Southern Arabs (Yemeni) claims that *their* patriarch Qahtan was not the son of Aybar but a son of Isma'il.



### Examples of Yemenite lines of descent from Qahtan b. Isma'il

Two examples showing descent from a Qahtan who was claimed to be a son of Isma'il occur in the lines of two eminent celebrities - the matriarch **Qaylah of Quda'a** and her husband Harithah b. Thalabah. Their origins were with the Himyarite nobility of Yemen.

Qaylah's line was Qaylah bint Kahil b. Udhra b. Sa'd b. Zayd b. Layth b. Sud b. Aslam b. Haf b. Quda'ah b. Malik b. Himyar b. Saba b. Yashjub b. Yarub b. Qahtan b. Isma'il b. Ibrahim (Ibn Ishaq p.713 n.140).

Her husband Harithah's line was Harithah b. Thalabah b. Amr b. Amir b. Harithah b. Imru'l Qays b. Thalabah b. Mazin b. Asd b. Ghauth b. Nabt b. Malik b. Zayd b. Kahlan b. Saba b. Yashjub b. Yarub b. Qahtan b. Isma'il b. Ibrahim (Ibn Ishaq p.692 n.14).

### Possible Explanation?

There is no Biblical equivalent for any son of Isma'il called Qahtan/Joktan, but there are a few suggested explanations:

Maybe the Qahtan of the Yemeni tradition *was* a son of Isma'il (pbuh) but not one of his twelve sons by Rala bint Mudad, and was simply not named in the Bible.

Possibly, as both Qahtan and Nabit had a son Yashjub followed by a grandson Yarub (sometimes given in reverse order), it can be seen how a confusion might easily have arisen. It does not mean that the

suggestion of a confusion is 100% correct, however, as it is not at all impossible that both Qahtan and Nabit did have sons and grandsons named Yashjub and Yarub, since names do frequently get repeated in family lines.

### The Jurhumites

The descendants of Qahtan b. Aybar's son Jurhum/**Jerah** were known as the Jurhumites, the tribes that occupied the land in and around Makkah. Jurhum and his cousin Qaturah both settled near Makkah, but they fought each other with Jurhum gaining the upper hand.

Rala's brother Harith b. Mudad b. Amr b. Jurhum had two sons, Amr and Amir. Amr became the ruler of Makkah and Guardian of the Ka'bah shrine.

Amir's descendants moved to the Yemen.

### The Khuza'ah

Years later, Amir's descendant **Amr Muzayqiya** (the chief of the Banu Amr b. Amir b. Harith), led the migration of several tribes from the Yemen with his sons Harithah and Afsa. They came north and settled in the Tihamah, then split away (*inkhaza'a*) from the rest of the emigrants, to become known as the Khuza'ah.

The tribes that became known as the Banu Khuza'ah claimed descent from Qahtan (claimed as b. Isma'il) through Qahtan's great-grandson Saba al-Akbar. Saba had two chief sons, Himyar and Kahlan. Himyar b. Saba's son Hamaisa founded the line of descent that led to the

Tubba kings of Yemen, and Himyar's son Malik founded the **Banu Quda'a** line (through his son Quda'a) that led to the heiress Qaylah, the ancestress of the famous Aws and Khazraj tribes. Saba's son Kahlan founded the line of descent that led to Qaylah's husband, Harithah b. Thalabah.

The Khuza'ah were the descendants of Amr b. Rabi'ah b. Harithah b. Amr b. Amir b. Harithah b. Imru'l Qays b. Thalabah b. Mazin b. Asd b. Ghauth b. Nabt b. Malik b. Zayd b. Kahlan b. Saba b. Yashjub b. Yarub b. Qahtan b. Isma'il b. Ibrahim. They consisted of the Banu Amr b. Rabi'ah b. Harithah together with the clans of Aslam, Malik and Milkan, sons of Afsa b. Harithah.

They occupied territory between Jiddah and Makkah, settled in hordes of horsemen in Marr al-Zahran, a day's journey from Makkah, and their sub-tribes of **Aws** and **Khazraj** went to settle in Yathrib (the future city-state of Madinah).[\[2\]](#)

The Jurhumites of Makkah superseded by the Khuza'ah

The Jurhumites, who had been originally dominant in and around Makkah, became self-indulgent, unjust and oppressive. It was said that they were so unrestrained that when a certain Isaf b. Baghy could not find a place to fornicate with his girl-friend Na'ilah bint Dik, he went into the Ka'bah and did it there, for which foul deed the miscreants were transformed into two stones.[\[3\]](#) Eventually the Jurhumite ruler Mudad b. Amr b. Harith[\[4\]](#) warned them their ignoble behaviour had caused their reputation and authority to wane. He dug a deep hole within the well of Zamzam in which he hid the treasures of the Holy House, including two golden gazelles. The well was filled and the entire site buried under sand. The Jurhumites then withdrew (or were driven out) in favour of the Khuza'ah in around 429 CE.

### The Banu Nadr

The immediate line of the Prophet Muhammad (pbuh) was known as the Banu Nadr, taking the name from Nadr b. Kinanah b. Khuzaymah b. Amir (Mudrika) b. Ilyas b. Mudar b. Nizar b. Ma'add b. Adnan.

---

[1] Esau had other wives. Genesis 26.34 names them as **Judith** the daughter of Beeri the Hittite, and **Basemath** the daughter of Elon the Hittite – of whom it states that ‘they made life bitter for Isaac and Rebekah’, and that the marriages took place in Canaan before they shifted to the hill country of Seir. Genesis 36.1-5 gives a variant, however – it names them as **Adah** the daughter of Elon the Hittite, **Oholibamah** the daughter of Anah the daughter (or son) of Zibeon the Hivite, and the daughter of Isma'il is named **Basemath** the sister of Nebaioth). In the First Book of Chronicles, two Oholibamahs are mentioned, both descendants of Seir the Horite; one was the daughter of Anah b. Zibeon b. Seir, and the other the daughter of Anah b. Seir.

[2] Ibn Ishaq p.692 n.14.

[3] Ibn Ishaq p.37, Tabari 6.52. Isaf and Na'ilah were actually two stone idols, sacrifices being frequently made in their vicinity.

[4] Not the same man as Isma'il's father-in-law but a descendant.

### The Prophet's Family Line No 2 - from Qusayy to Adnan and beyond

Sr Ruqaiyyah

The last of the Banu Khuza'ah kings, **Hulayl b. Hubshiyyah** (Habashiya) b. Salul b. Ka'b b. Amr al-Khuza'i, gave his heiress daughter **Hubbah** in

marriage to the hero **Qusayy b. Kilab** of people known as the **Banu Nadr**.<sup>[1]</sup> Qusayy's line can be traced as far back as Adnan, of the line of Isma'il b. Ibrahim.

Qusayy was the son of **Kilab b. Murrah** b. Ka'b b. Lu'ayy by his wife Fatimah bint Sa'd b. Sayal of the Banu Azd of Yemen. Qusayy had a brother Zuhrah.

Qusayy's father Kilab was the son of **Murrah b. Ka'b** by his first wife

Hind bint Surayr b. Thalabah b. Harith b. Fihir b. Malik b. Nadr b.

Kinanah b. Khuzaymah. Murrah's second wife, Asma bint Adiy b.

Harithah b. Amr b. Amir b. Bariq (from Yemen), also known as

Bariqiyyah of Asad, was the mother of Kilab's half-

brothers **Taym** and **Yaqazah** (Ibn Ishaq named her Hind bint Harithah

al-Bariqiyyah). Yaqaza was the father of **Makhzum**. (The three men

whose names are highlighted were leaders of important tribes)

**Ka'b b. Lu'ayy** was a famous poet, one of those who believed there would soon come a new Messenger of God. Murrah had two brothers, Adiy and Husays. Murrah and Husays were the sons of Ka'b's wife Wahshiyah (or Makhshiyyah) bint Shayban b. Muharib b. Fihir b. Malik b. Nadr b. Kinanah. Adiy's mother was Raqash bint Rukbah b. Na'ilah b. Ka'b b. Harb b. Taym b. Sa'd b. Fahm b. Amr b. Qays b. Aylan. Husays was the father of **Amr** and grandfather of **Jumah** and **Sahm**. (Three more important tribal leaders)

Ka'b's father was **Lu'ayy b. Ghalib** (Qusayy's great-great-grandfather), the brother of Taym al-Adram. Lu'ayy had seven sons - Ka'b, Amir, Sama, Khuzaymah, Sa'd, Harith and Awf. The mother of all the sons except Amir and Awf was Mawiyah bint Ka'b b. Qayn b. Jasn b. Shay Allah b. Asad b. Wabrah b. Taghlib b. Hulwan b. Imran b. Haf b. Quda'ah.

Ka'b and his two brothers were known as the Banu Najiyah.

Awf's mother was Baridah bint Awf b. Ghanm b. Abdullah b. Ghatafan.

Amir's mother was either Makshiyah or Layla bint Shayban b. Muharib b. Fihir (Ibn Ishaq p.706 n.88). The tribe of Awf b. Lu'ayy allied with the Ghatafan.

Lu'ayy and Taym were the two sons of **Ghalib b. Fihir**. When Lu'ayy died, Baridah took her son back to her own people and married Sa'd b. Dhubyan b. Baghid.

Ka'b had two other paternal half-brothers – Khuzaymah (who was known as Aidhat Quraysh after his mother Aidhah bint Khims b. Quhafah b. Khatham, and Sa'd (whose mother was Bunanah).

Lu'ayy's mother was Atikah bint Yakhlud b. Nadr b. Kinanah, the first of the Atikahs of the tribe of Quraysh who were ancestresses of the Prophet (pbuh). Another source (Ibn Ishaq p.41) gave her name as Salmah bint Amr b. Rabi'ah (Luhayy) b. Harithah b. Amr Muzayqqa b. Amir Ma'al-Sama b. Khuza'ah.

## The Prophet's Family

Lu'ayy had two full brothers, Taym al-Adram (from *daram*, meaning a receding chin) and Qays.

Lu'ayy's father was **Ghalib b. Fihir** b. Malik and his mother was Layla bint Harith b. Tamim b. Sa'd b. Hudhayl b. Mudrikah. (Other sources named his mother as either Jandalah bint Amir b. Harith b. Mudad (b. Amr) al-Jurhumi, or Salmah bint Udd b. Tabikhah b. Ilyas b. Mudar or Jamilah bint Adwan of Bariq of Azd).

Lu'ayy had six full brothers - Harith, Muharib, Asad, Awf, Jawn and Dhi'b.

Fihir and Harith were sons of **Malik b. Nadr**. Malik's wife was Ikriyah (or Atikah) bint Adwan (Harith) b. Amr b. Qays b. Aylan. Another source named Fihir's mother as Hind bint Fahm b. Amr b. Qays b. Aylan.

Malik, Salt and Yakhlu'd were the sons of **Nadr (Qays) b. Kinanah**.

Nadr's mother was Barrah bint Murr b. Udd b. Tabikhah b. al-Yas b. Mudar, who had previously been married to his father Kinanah's father. **Kinanah b. Qusaymah** had many other sons, including Malik, Milkan, Abd Manat, Nudayr, Amir, Harith, Amr, Sa'd, Awf, Ghanm, Makhramah, Jarwal, Ghazwan and Hudal.

They had a paternal half-brother Abd Manat, whose mother was Fukayhah (or Fakhah) al-Dhafra bint Hani b. Bali b. Amr b. Haf b. Quda'ah.

Abd Manat had a maternal half-brother, Ali b. Mas'ud b. Mazin b. Dhi'b b. Adiy b. Amr b. Mazin al-Ghassani. Abd Manat married Hind bint Bakr b. Wa'il, who bore him children, and when he died Ali b. Mas'ud married her and they also had children.

Kinanah, Asad, Asada (Abu Judham) and Hawn/Hun were the sons of **Khuzaymah b. Amr (Mudrika)**. Kinanah's mother was Awanah bint Sa'd b. Qays b. Aylan b. Mudar (or Hind bint Amr b. Qays), and his paternal half-brothers Asad, Asadah and Hun were the sons of that Barrah bint Murr whom Kinanah subsequently married himself.

Khuzaymah and Hudhayl were sons of **Mudrika** or **Amr b. Ilyas**. Their mother was Salmah bint Aslum b. Haf b. Quda'ah (or Salmah bint Asad b. Rabi'ah). They had a maternal half-brother Taghlib b. Hulwan b. Imran b. Haf b. Quda'ah.

Mudrika (Amr), Tabikha (Amir) and Umayr (Qama'ah) were the sons of **Ilyas b. Mudar**. Their mother was a woman of Yemen, Khindif (her real name being Layla bint Hulwan b. Imran b. Haf b. Quda'ah, and her mother being Dariyyah bint Rabi'ah b. Nizar). This is the matriarch whose name prevailed in the genealogy and her sons were known as the **Banu Khindif**. They got their nicknames from their reactions to antics of a hare that scattered their camels – Amr went after the camels and was called 'Overtaker' (= *Mudrika*) while Amir cooked the hare (cook = *tabikha*). Umayr had slunk (= *inqama'a*) into the tents and not come out, but Layla rushed to see what was happening and Ilyas asked where she was hurrying to (= *tukhandifin*).

Ilyas and Nas (also called *Aylan* 'the destitute' because he was so generous he gave his possessions away, and who fathered all of Qays) were sons of **Mudar b. Nizar**, the brother of Rabi'ah. Their mother was Rabab bint Haydah b. Ma'add. These two were known as *as-Sarihan*,



the 'Candid ones', of the line of Isma'il (pbuh) b. Ibrahim (pbuh). They had a full-brother Iyad and two paternal half-brothers Rabi'ah and Anmar, whose mother was Jaddalah bint Walan b. Jawsham b. Julhumah b. Amr of Jurhum. Anmar and Iyad went to the Yemen.

Mudar was the son of **Nizar b. Ma'ad** (Abu Iyad, also called Abu Rabi'ah). His mother was Mu'anah bint. Jawsham b. Julhumah b. Amr, and his full brothers were Qunus, Qunasah, Sinam, Haydan, Haydah, Hayadah, Junayd, Junadah, Qahm, Ubayd al-Rammah, Urf, Awf, Shakk and Quda'ah. These were sons of Nizar, the brother of Quda'ah.

Nizar was the son of **Ma'ad b. Adnan**. Ma'ad's mother was Mahdad bint Lihamm (or Lahm) b. Jalhah b. Jadis (or Tasm, or Tawsam), one of the friends of Yaqshan the son of Ibrahim (pbuh). Ma'ad's full brothers were al-Dith Adan b. Adnan (or Akk, although some said Akk was the son of Dith b. Adnan), Abyan, Dahhak and Akk.

This genealogy up to this point is not disputed by any of the scholars, and all the tribes of the Arabs of the Hijaz combine in this line of descent.

**Beyond this point, unfortunately, genealogists differ**

- (i) from which son of Isma'il the main line of descent came, and
- (ii) in the names on the line of descent from Isma'il to Adnan

It is important to note, however, that it was common practice to omit less well-known names from long lists and only record or jump to the better-known celebrities.

Adnan, who was said to have been the ancestor of all the northern Arabs, had two paternal half-brothers, Nabt and Amr.

1. One line recorded by the historian Ibn Ishaq gives:

Adnan b. Udd (Udad) b. Muqawwam b. Nahur b. Tayrah b. Yarub b. Yashjub b. **Nabut b. Isma'il** b. Ibrahim.

2. The Prophet Muhammad's (pbuh) cousin-wife **Umm Salamah**, suggests:

Adnan b. Udad b. Zand (Hamaysa) b. Yara (Nabt) b. **Araq al-Thara (Qaydhar?) b. Isma'il** (pbuh) b. Ibrahim (pbuh).

3. Another line was suggested in the poetry of **Qusayy b. Kilab**:

Adnan b. Udad b. Aytahab b. Ayyub b. **Qaydhar (Kedar) b.**

**Isma'il** (pbuh) b. Ibrahim (pbuh).

4. A further suggestion is:

Adnan b. Mayda b. Mani b. Udad b. Ka'b b. Yashjub b. Yarub b. Hamaysa b. **Qaydhar (Kedar) b. Isma'il** (pbuh) b. Ibrahim (pbuh).

5. The suggestion of Muhammad b Sa'ib al-Kalbi is:

Adnan b. Udad b. Hamaysa b. Salaman b. Aws b. Buz b. Qamwal b. Ubayy b. Awwam b. Nashid b. Haza b. Bildas b. Yidlaf b. Tabakh b.

## The Prophet's Family

Jaham b. Tahash b. Makha b. Ayfa b. Abqar b. Ubayd b. Da'a b. Hamdan b. Sanbar b. Yathribi b. Yahzan b. Yalhan b. Arawa b. Ayfa b. Dayshan b. Isar b. Aqnad b. Ayham b. Muqsir b. Nahath b. Rizah b. Shamma b. Mizza b. Aws b. Arram b. **Qaydhar (Kedar) b. Isma'il** (pbuh) b. Ibrahim (pbuh). (This last list seems far too long.)

The last four of these versions give Adnan's descent from Isma'il's son Kedar rather than Nabut. Several other versions also exist.

### Qaydhar and Kedar

The references to Qaydhar or Qaydar are very important to those seeking to link this line with the references to **Kedar** appearing in various other places in the Old Testament, since Muslim scholars put these forward as possible texts prophesying the coming of the Prophet Muhammad (pbuh). See Isaiah 42.11.

---

[\[1\]](#) Ibn Kathir 1.60, Ibn Sa'd vol 1 p.71 states that the forbears of the Quraysh were known as the Banu Nadr. Nadr b. Kinanah was Qusayy's great-great-great-great-great-grandfather.

### The Prophet's Family Line No 3 – Qusayy, Hubbah, and Banu Nadr to Quraysh

by

Sr. Ruqaiyyah Waris Maqsood

(Material adapted from her forthcoming *seerah* the **Life of the Prophet**)

### **The Banu Nadr**

The immediate line of the Prophet Muhammad (pbuh) was known as the Banu Nadr, taking the name from Nadr b. Kinanah b. Khuzaymah b. Amir (Mudrika) b. Ilyas b. Mudar b. Nizar b. Ma'add b. Adnan.

### **Zayd/Qusayy b. Kilab, 'the Stranger'**

The last of the kings of Khuza'ah, Hulayl b. Hubshiyah,<sup>[1]</sup> gave his heiress daughter **Hubbah** in marriage to the Banu Nadr hero **Qusayy b. Kilab**, whose line was Qusayy b. Kilab b. Murrah b. Ka'b b. Lu'ayy b. Ghalib b. Fihr b. Malik b. Nadr. Qusayy's mother was Fatimah bint Sa'd b. Sayl (Khayr),<sup>[2]</sup> a woman with a family interest in the Ka'bah since it was her great-great-great-grandfather Amir al-Jadir<sup>[3]</sup> ('the builder') of Azd who erected its present wall. She bore Kilab two sons, Zuhrah and Zayd, the latter being born many years after Zuhrah, in c400 CE. His real name Zayd was replaced by the **nickname Qusayy – 'little stranger'** – because his father Kilab died when he was only an infant, and Fatimah then married Rabi'ah b. Haram of the Banu Quda'ah of Yemen,<sup>[4]</sup> and shifted with the baby to al-Sham. Zuhrah had already grown up by that time, apparently, and stayed behind in Makkah. Fatimah then had a son to Rabi'ah, Darraj (or Rizah).<sup>[5]</sup>

Qusayy grew up among the Banu Quda'ah, but when he got into a teenage argument and swore something 'by his tribe' he was bluntly told they were *not* his tribe - he was an outsider, and had never been fully accepted by his step-father's people. Shocked, he went to Fatimah, who told him who his real father was, and not to worry for his descendance was nobler than theirs and his people lived close to the Ka'bah. Excited, and eager to know his father's people, in c418 CE

he left his mother and went to Makkah to seek his fortune.<sup>[6]</sup> The 'Stranger' was destined to find more than relatives and a new home – the results of this move were to be momentous.

The Khuza'ah monarch Hulayl had a fifteen-year-old daughter amongst his children, the princess **Hubbah**. Qusayy asked for her, was accepted, and in a short while acquired much wealth and respect, and fathered many children.

### Qusayy's sons by Hubbah

Qusayy had four sons by Hubbah - **Abd ad-Dar** who he dedicated to his house, **Abdu'l Qusayy** dedicated to himself, **Abdu'l Uzzah** to his goddess and **Abdu'l Manaf** to the idol revered by Hubbah. They also had two daughters, Takhmur and Barrah.<sup>[7]</sup> Abdu'l Manaf's real name was Mughirah, and he also had the nickname al-Qamar (the Moon) because he was so handsome.

### Qusayy becomes Guardian of the Ka'bah

Qusayy's talents and character soon established him as Hulayl's favourite, even above his own sons. When Hulayl died it was an easy matter for Qusayy to defeat his rivals and become the guardian of the Ka'bah. Hulayl actually entrusted the keys of the Ka'bah to Hubbah, since she was the Khuza'ah heiress, but as she did not have the strength to open and shut the door herself, she apologised and passed them to her cousin Abu Ghubshan.<sup>[8]</sup> This man had a weakness for alcohol, and soon bartered them to Qusayy for a skin of wine and a lute. The Khuza'ah princes were furious, but Qusayy called his relatives to his aid, and also gained the support of his half-brother Rizah and the Banu Quda'ah - who regretted the foolish rift they had caused. Thus Qusayy was confirmed as the Guardian of the Ka'bah.

The tribe of Khuza'ah was then forced to evacuate after a fierce battle, and Qusayy reigned as king.

He was not just a ruler, but a ruler of considerable merit and enormous fame. Hubbah's house became known as the House of Assembly (the *Dar al-Nadwah*), and there Qusayy established a peaceful and beneficent rule as the chief (*sharif*) of Makkah. All the affairs of the Quraysh were discussed in the *Dar al-Nadwah*, marriages arranged, boys circumcised, caravans sent on their way. He organised a system of charity in which all his wealthy relatives paid a proportion of their annual accumulation and profits over to him, as Guardian of the Ka'bah, so that he could provide food and water for the pilgrims.

The Banu Nadr become the Quraysh

Qusayy's wider family, now treated with great respect, began to move their dwellings close to the Ka'bah and built houses in the nearby valley.<sup>[9]</sup> Qusayy was therefore given the nickname *al-Mujammi* (the 'uniter' or 'assembler') by his people, and from this time of 'gathering together' onwards his people, the Banu Nadr, were known as the Quraysh, the most likely derivation being from the word ***taqarrush*** - '**to gather together**' Other suggestions for the origin of the name Quraysh were that it derived from an old tribal totem name for 'Shark' (ie. *qirsh*), which referred to the hero Quraysh b. Badr of Kinanah, who defeated and put to shame the Banu Nadr, (al-Qarsh never passes by anything without eating it!); or thirdly, they may have been named after Quraysh b. Harith, the storekeeper of Banu Nadr; or fourthly, it may have been taken from a nickname of Nadr b. Kinanah himself, who used to inquire after the needs of his people and help them from his wealth, (*qarrasha* being 'to inquire after').

Those living closest to the Ka'bah became known as the **Quraysh of the Hollow** (*Quraysh al-Bitah*) - the 'Hollow' being the valley or torrent-bed (*batha* or *al-abta*) enclosing the sanctuary - and included Qusayy's brother Zuhrah, his uncle Taym, and his cousins Jumah and Sahm. Other Quraysh relatives, who lived further away from the Ka'bah, were called the **Quraysh of the Outskirts** (*Quraysh al-Zawahir*).

Qusayy's four sons by Hubbah all became respected chiefs. Although Abd ad-Dar was his eldest son, Abdu'l Manaf was far more respected by the people and deemed more noble and capable. Abdu'l Manaf in fact had every reason to believe he might succeed his father as paramount chief, for there was no fixed tradition of rule of succession by primogeniture amongst the tribes. If the eldest son happened to be inexperienced when his father died (as was frequently the case), the tribe would not jeopardise its existence by having such a man as the new leader. The chief was usually elected by consultation or *majlis*, and had to be a man of wisdom and sound judgement. He was therefore usually the most respected male in the leading family.

However, when Qusayy died he did bequeath his Ka'bah responsibilities to his eldest son, Abd ad-Dar, although many would have far preferred the leadership for Abdu'l Manaf. Abdu'l Manaf could certainly have challenged Abd-ad-Dar, but he never did - and died without reaching old age.

---

[1] Hulayl b. Hubshiyyah (Habashiya) b. Salul b. Ka'b b. Amr al-Khuza'i.

## The Prophet's Family

[2] Fatimah bint Sa'd b. Sayl (Khayr) b. Hamalah b. Awf b. Ghanm b. Amir al-Jadir b. Amr b. Juthumah b. Yashkur of the Azd Shanu'ah, confederates of the B. Dil.

[3] Al-Jadir was Amir b. Amr b. Juthum. He married the daughter of Harith b. Mudad al-Jurhumi. Their descendants were known as Jadara.

[4] Rabi'ah b. Haram b. Dinnah b. Abd b. Kabir b. Udhrah b. Sa'd b. Zayd of Quda'ah b. Malik b. Himyar.

[5] Rabi'ah already had three sons by another wife – Hunn, Mahmud and Julhumah.

[6] Ibn Kathir 1.133.

[7] Ibn Sa'd vol 1 p.69. (Notes in this format refer to the translation by Moinul Haq.) Tabari 6.18, Ibn Ishaq p45.

[8] Tabari 6.21. Abu Ghubshan was Sulaym b. Amr b. Buwayy b. Milkan b. Afsa.

[9] Some scholars believe there were no constructed houses in Makkah before this.

### **The Prophet's Family Line No. 4 – Amr (Hashim), the Founder of the Hashimites**

by

Sr. Ruqaiyyah Waris Maqsood

(Material adapted from her forthcoming *seerah* the **Life of the Prophet**)

### **Abdu'l Manaf's line**



**Abdu'l Manaf** (Mughirah) was the youngest son of Qusayy b. Kilab, Guardian of the Ka'bah shrine, by the Khuza'ah heiress Hubbah bint Hulayl. When Qusayy died, the role of Guardian of the Ka'bah had gone to Qusayy's eldest son Abd ad-Dar, despite Abdu'l Manaf being the most popular of Qusayy's four sons.

Abdu'l Manaf married several wives of influential tribes, including **Atikah bint Murrah** b. Hilal of the Banu Hawazin,<sup>[1]</sup> Raytah of Taif, and Waqida bint Amr.<sup>[2]</sup> Raytah had only the son Abd or Abdu'l Amr, who died childless; Waqida also had one son, Nawfal. The Hawazin heiress Atikah, however, bore him three sons and six daughters. The boys were twin sons called **Amr** (meaning 'life, or spiritual well-being'), and **Abdu'l Shams** ('son of sunshine'), and **Muttalib**. The daughters were Tumadir/Tamadur, Qilaba, Hayya, Raytah/Rita, Umm Akhtham, and Umm Sufyan.

Amr

Abdu'l Manaf's mother Hubbah never gave up ambitious hopes for the line of her favourite son. Her two favourite grandsons were the twin sons of Atikah, born in c464CE. The discomforts of pregnant women carrying more than one baby in the womb inevitably gave rise to legends and speculations, and like their famous ancestor-twins 'Isa (Esau) and Yaqub (Jacob pbuh),<sup>[3]</sup> it was said that Atikah's twins had struggled in the womb seeking to be firstborn. Their birth was remembered for the elder twin being born with one of his toes pressed into the younger twin's forehead. When they were separated, blood flowed. People said this would surely signify wars between their progeny.<sup>[4]</sup> Hubbah hoped that the opportunities missed by Abdu'l Manaf would surely be made up for in these grandsons, especially Amr - who seemed so much more suitable for the role than any of the sons of Abd-ad-Dar. He became the darling of grandmother Hubbah's eye.

It was Amr who first realised the potential for his family of taking part in the lucrative trade between Syria and Egypt that passed through Arabia. Trading was the most important means of livelihood for the inhabitants of Makkah, a barren 'valley without cultivation' (Surah 14.137). This was the time when the Sassanian kingdom of Persia had control over the international trade carried out between the northern lands, the eastern countries and the Byzantine Empire through the Persian Gulf. Amr commenced by going in person to Aden in Yemen to meet the ships coming from India, purchased the stock and transported it first to Makkah and then on to Syria, Gaza or Egypt. There he bought up goods of local manufacture and brought them back to Makkah, mainly selling them at the various Arab markets and fairs.

### Amr becomes Hashim

Amr was generous to a fault, and it was his practical compassion in one year of drought that earned him his famous nickname of **Hashim**, 'the Crusher'. This was not for crushing or oppressing anyone, but because when the people were starving and emaciated he provided food at his own expense for the entire population of Makkah, personally fetching an immense stock of flour from Syria by camel-caravan, then slaughtering the camels and crushing the bread and meat to provide a soup-kitchen for his people. His descendants are still proudly called Hashimites to this day.[\[5\]](#)

### Hashim's Household

Amr/Hashim had a fine household in Makkah, with at least four wives and eight children. His first three wives were Hubbah's niece Qaylah (or Hind) bint Amir b. Malik of the Banu Khuza'ah, Halah (Hind) bint

Amr b. Thalabah al-Khazrajyah, and a woman from the Banu Quda'ah, the people of Qusayy's stepfather who had been so supportive of his cause. For his fourth wife he married one of his father's widows, Waqida bint Amr (Abu Adiy) al-Maziniyyah, the mother of his half-brother Nawfal.

By Qaylah, he had a son Asad; by Halah he had the son Sayfi and daughter Hayyah (or Hannah), by Waqida he had the daughters Khalidah and Daifah, and by the Quda'ah woman he had the son Nadala (or Nadh) and daughter Shifa; and there was another daughter, Ruqaiyyah, and a son Sayfayyah.

### Hashim the Trader

Hashim's ventures, taking advantage of the fact that he was held in high esteem amongst the tribes because of his status as Keeper of the Ka'bah, and also because they felt indebted to him for the great generosity with which they were treated in the *Hajj* season, boosted the trade activity on the route leading along the Red Sea coast. In fact, Hashim and his brothers became known as ***al-mujirun*** ('the **Protectors**') and *Ashab Al-Ilaf* ('the generators of love and affection'), for negotiating friendly relations and safe conduct for the Quraysh with the rulers of neighbouring lands to facilitate their trading.

Hashim obtained privileges from the Ghassanid king of Syria, and even went in person to Byzantium and procured a written guarantee from the Roman Caesar that he could travel in safety anywhere in al-Sham, and carry his goods duty-free. Caesar also wrote to the Negus of Abyssinia to admit the Quraysh there for trade, and Hashim's brother Abdu'l Shams had a special permit with him. Muttalib had his treaty with the Himyarites of Yemen,[\[6\]](#) and their half-brother Nawfal with the Persian governments of Iraq and Iran.

Thus Hubbah's grandsons all earned fortunes as prominent traders, sending huge caravans south in the winter to Yemen, and north in the summer to Palestine and Syria, along the old incense routes. The Quraysh were so respected and popular that they felt no fears for their caravans being robbed or harmed along the way, and the various tribes did not even attempt to charge them the usual heavy transit taxes they demanded from other caravans.

### The Quraysh Split

Eventually, however, the Quraysh split openly over who they would support for the leadership and Guardianship of the Ka'bah – the line of Abd ad-Dar, or the line of Abdu'l Manaf. The clans of Makhzum, Sahm, Jumah and Adiy remained loyally supportive of Abd-ad-Dar's line, but those of Asad, Zuhrah, Taym and Harith b. Fihr demanding that the rights be transferred to Abdu'l Manaf's line through Hashim, even though he was not yet twenty years old at the time (c480 CE).

### The Scented Ones and the Confederates

The two sides had even got so far as agreeing to go outside the sanctuary of the sacred area in order to battle it out, when a compromise was at last reached. The womenfolk of Abdu'l Manaf concocted a bowl of liquid strongly perfumed with nutmeg powder and brought it to the Ka'bah. All those who agreed to pledge their support to Hashim came and dipped their hands in it, and rubbed the scent on the Ka'bah. They thus become known as the '*Hilf al-Mutayyabun*' or 'Alliance of the Scented Ones'.<sup>[7]</sup> Their rivals also organised themselves into a pact and became known as the '*Hilf al-Ahlaq*' or 'Alliance of the Confederates'. The Confederates were left in control of the charity tax and the food and drink for pilgrims, and the

Scented Ones had the keys to the Ka'bah and the running of the House of Assembly. So the descendants of Abd ad-Dar kept the *hijabah*, *liwa'* and *nadwah*, and the descendants of Abdu'l Manaf were granted the *siqayah* and *rifadah*.

Hashim was accepted as the overall leader, with the responsibility of providing for the pilgrims in the Ka'bah precincts, with the support of his brothers Abdu'l Shams and Muttalib, and his half-brother Nawfal. The only person who challenged Hashim's authority was Umayyah, the son of his brother Abdu'l Shams, but he had no real support and shifted to live out his life in Syria. Makkah became the acknowledged capital of Arabia, and markets were established around the city to deal with all the business.

### Hashim marries Salmah of Yathrib

The vast oasis of Yathrib was the first major stop on the northern route, a journey of some 230 miles from Makkah. Perhaps through the influence of the matriarchal traditions of wealthy Jewish women there, the womenfolk of Yathrib were particularly independent and powerful, none more so than the beautiful and feisty **Salmah bint Amr** of Banu Adiy b. Najjar,[\[8\]](#) a woman who traded and dealt with the caravans on her own behalf. In c495 CE Hashim – who used to pass through Yathrib every year and hold a market at Suq al-Nabt – had his attention caught by this lady's jovial and authoritative manner of trading, and began to make tactful inquiries about her.

He soon found out Salmah was well-known and respected, and much sought-after – so much so that she had previously chosen husbands and divorced them as she pleased, and she chose only the best.[\[9\]](#) Salmah was one of these powerful women who enjoyed her own position and tribal prestige, and had no intention of abandoning

her home establishment and family group. She remained in her own household, and formed liaisons with those of the men who sought her out that she admired.

One of Salmah's husbands was the warrior-chief Uhayhah b. Julah of Banu Jahjaba, a leading celebrity in the tribal fighting of the pre-Islamic period, who possessed one of the largest fortresses in Quba on the outskirts of Yathrib, the Utum ad-Dihyan. Salmah had two sons by him, Amr and Mabad. Another of her husbands was her relative Malik b. Adiy of the Banu Najjar, by whom she had two daughters, Mulaykah and Nuwwar.[\[10\]](#) Yet another was Awf b. Abdu'l Awf b. Abd b. Harith b. Zuhrah, by whom she had the daughter Shifa bint Awf.

Hashim's own reputation was such that he did not expect Salmah to be anything other than honoured and pleased by his proposal. However, he soon discovered to his chagrin that although she was certainly prepared to consider him, she would only marry him on her own terms, the chief being that he consented to let her remain in her own home in Yathrib, controlling her own business as she was used to, and not going with him to Makkah to join his household.[\[11\]](#)

Hashim accepted, and the wedding took place, with the arrangement that both of them should continue to conduct their lives as before, but Hashim would visit and stay in her house whenever he came to Yathrib. The arrangement suited both of them, and it was not long before she became pregnant.

### The Birth of a Man of Visions

When their baby was born, a beautiful boy, they were surprised to see that amidst his jet-black hair was a streak of white. Thus, with the characteristic Arab passion for descriptive names, the newborn infant

got the name '**Shaybah**', meaning '*the ancient one*' or '*white-haired*'.[\[12\]](#) The year was 497 CE.

Once again, discussions took place. Hashim longed to have his son with him in Makkah as soon as he was weaned, but Salmah neither wished to be parted from him, nor for herself to go and live in a polygynous[\[13\]](#) household, so she insisted that his education should remain her responsibility, and that he should stay in the Yathrib oasis. Once again, Hashim consented. Shortly after this Salmah bore Hashim a second child, a daughter, Ruqaiyyah.

### The Death of Hashim

Tragically, like his father Abdu'l Manaf before him, Hashim was not destined for a long life but died on a trading trip to Gaza in Palestine before he had reached the age of forty (ie. before 504). His business passed to none of his sons, but to his brothers, the sons of Atikah of the Hawazin.

### Muttalib becomes Guardian of the Ka'bah

Hashim's position as Guardian of the Ka'bah with all its responsibilities went to his brother **Muttalib**, who was younger than his other brother Abdu'l Shams, but more popular. The Quraysh nicknamed Muttalib 'Mr Abundance' (*al-Fayd*) for his generosity. He also got 'the Moon' (*al-Qamar*) nickname for his good looks. Abdu'l Shams continued to concentrate on the trade with Yemen, and Hashim's half-brother Nawfal (whose mother Waqida had also been a 'mother' to Hashim before she became his wife), took over Hashim's business with Syria.[\[14\]](#) Hashim's Yathribi widow Salmah and their two children continued in Yathrib.

Nawfal seems to have been the relative who acted as guardian for Hashim's Makkan household, overseeing the inheritance of his children. He acted fairly towards those in Makkah, but kept in his own custody that part of the inheritance that should have gone to Salmah's children. He may well have thought it possible that Hashim's Yathribi boy might either not live, or never come to Makkah. However, fate – or rather, the will of God – was to intervene. Since Salmah had her own means of support, she bided her time.

---

[1] The mother of Atikah bint Murrah was Safiyyah bint Hauza b. Amr b. Salul b. Sa'sa'ah b. Mu'awiyah b. Bakr b. Hawazin. Safiyyah's mother was Bint Aidh Allah b. Sa'd al-Ashira b. Madhhij.

[2] Waqida bint Amr (Abu Adiy) al-Maziniyyah b. Mansur b. Ikrimah.

[3] Genesis 25.22.

[4] Ibn Kathir 1.132, Tabari 6.17. It is quite possible there were twins in this line – Abdu'l Muttalib's daughter Umm Hakim al-Bayda was said to have been the twin of Abdullah. Some traditions suggest that the Prophet (pbuh) fathered two sets of twins on Khadijah, and that his daughter Fatimah gave birth to two sets of twins. Later, Ali had twins amongst his offspring.

[5] *'Lata'if al-ma'arif*, Tha'alibi, Edinburgh, 1968, p.42; Ibn Kathir 1.132, from Ibn Ishaq; Ibn Sa'd vol 1 p.77.

[6] Himyar was one of the last southwest Arabian tribes to rule Yemen before its conquest by the Muslims. They claimed Qahtani descent.



[7] Ibn Kathir 1.186. *Hilf*, or *tahalluf*, comes from *halafa*, to form a confederacy, for mutual help and protection.

[8] Salmah bint Amr b. Zayd b. Labid b. Haram b. Khidash b. Amir (or b. Jundub) b. Ghanm (or b. Khindaf) b. Adiy b. Najjar (Taym Allah) b. Thalabah b. Amr b. Khazraj of Banu Najjar. She was sometimes called Salmah bint Zayd, missing out her father Amr. Her mother was Umayrah (Amirah) bint Sakhr b. Habib b. Harith b. Thalabah b. Mazin b. Najjar, and her mother's mother was Salmah bint Abdu'l Ashhal b. Harithah b. Dinar b. Najjar. (The four main subdivisions of the Banu Najjar were Mazin, Adiy, Dinar and Malik, from Najjar's four sons. Najjar was also known as Taym Allah). Salmah was the Prophet's (pbuh) great-grandmother.

[9] In pre-Islamic matrilineal circles a powerful woman might have several visiting husbands, some of them concurrently. Some women formed this kind of relationship with as many as half a dozen men (apparently up to the limit of ten - Bukhari 67.37.1, recorded by Aishah). There was, of course, all the difference between an influential woman who enjoyed a more-or-less permanent relationship with several noble chiefs and regarded herself as the servant of none, and the women who were available to all comers for pay, known as *baghaya* (prostitutes). Many of the former had very stable relationships and sometimes bore five or six children to one man. If they were not certain of the parentage of a particular child, they would consult a *qa'if* – an expert in determining lineage from the observation of similarities in physical attributes.

[10] It is possible that she married Malik after the death of Hashim, and not before. There were two Nuwwar bint Maliks, this one - Umm Sulaym's aunt Nuwwar bint Malik b. Adiy, a daughter of the Prophet's (pbuh) great-grandmother Salmah, and Nuwwar bint Malik b. Sirma, the mother of Zayd b. Thabit b. Dahhak the Prophet's (pbuh) scribe.

[11] Ibn Kathir 1.131, from Zuhri, suggests Hashim stayed in her father's house.

[12] It was also said that Shaybah meant 'one praised for his generosity'.

[13] *Polygamous* is the general word for 'multiple marriage'. *Polgynous* means a man with more than one wife, and *polyandrous* means a wife with more than one husband.

[14] It was said that no family from one father were so far removed from each other at their deaths; Hashim died in Gaza, Abd Shams in Makkah, Nawfal in Iraq and Muttalib in the Yemen. (Tha'alibi).

### The Prophet's Family Line No 5 – Abdu'l Muttalib

by

Sr. Ruqaiyyah Waris Maqsood

(Material adapted from her forthcoming *seerah* the **Life of the Prophet**)

### **Muttalib seeks a Successor**

In Makkah, Muttalib proved a worthy successor to Hashim, but as he aged he began to grow concerned as to who should succeed *him*, for history was repeating itself. His own sons did not share his temperament, and he did not feel they would be adequate guardians of the Ka'bah. Neither was he impressed by any of his nephews. However, when his friend Thabit b. Mundhir of Yathrib came to Makkah he gave a glowing report about his neglected Yathribi nephew, who was developing into an outstanding young man. By the age of fourteen (c511) Shaybah was noble, courageous, generous and compassionate, with the commanding manner of a natural leader. The possibility of bringing him to Makkah began to intrigue his uncle, even though Thabit was quite certain Salmah would not let him go.[\[1\]](#)<sup>[1]</sup>

Muttalib decided to keep his plan to himself, but to check the boy out. He was told where he was shooting arrows with his maternal uncles, and when he saw the lad – the very image of Hashim – Muttalib burst into tears and embraced him. Salmah was moved, and invited Muttalib to come and live with her, an offer he politely refused. He insisted that he should take the youth to Makkah until Salmah became angry and declared she would never allow it.

However, using all his powers of persuasion, he was eventually successful where Hashim had failed - she gave in and agreed to let her son shift to Makkah, where he was promised a great future.[\[2\]](#)[\[2\]](#)

Shaybah becomes known as Abdu'l Muttalib

The youth with the silver lock of hair was sad to leave his mother, but very excited about his new prospects. He made his entry into Makkah riding proudly behind Muttalib on his camel. The first person who ran to greet them was a girl of about his own age, Ruqayqah, the daughter of Hashim's son Sayfi by Tumadir bint Kalda b. Abdu'l Manaf, who then went to tell her family Muttalib had arrived.[\[3\]](#)[\[3\]](#) Seeing the young stranger riding behind him she jumped to the conclusion he must be a newly-acquired slave, and this was how the Quraysh greeted him, until Muttalib corrected them. Thus it was as Shaybah b. Hashim - the boy destined to be the next Guardian of the Ka'bah – entered Makkah that he gained the nickname **Abdu'l Muttalib (or slave of Muttalib)**, a name he cherished proudly and by which he is much better known.[\[4\]](#)[\[4\]](#)

Muttalib kept his promises to Salmah, and when he died, Shaybah/Abdu'l Muttalib took over the *siqayah* and *rifadah*, the responsibility of providing food and water for those who came to the Ka'bah. One of the first assertions of his authority was to put right the injustice done by his uncle Nawfal who had never released their inheritance to himself, his sister and his mother Salmah.[\[5\]](#)[\[5\]](#) On Salmah's behalf eighty Khazraj horsemen of Yathrib rallied to defend her son's cause[\[6\]](#)[\[6\]](#), and rode to Makkah prepared to fight. Nawfal was put to shame and backed down, obliged to put right his negligence.[\[7\]](#)[\[7\]](#)

### The Family of Abdu'l Muttalib

Abdu'l Muttalib matured into a deeply religious man, but in spite of the honour of his position as Guardian of the Ka'bah, he found his personal sympathies lay with the *hanifs* and not with the multitudes of pagan worshippers who streamed in pilgrimage to the shrine. He used to go off alone to spend long hours of prayer out on the hillsides around Makkah, as his friend Zayd b. Amr the *hanif* had done. He sometimes experienced visions. He had a particular interest in the history of Ibrahim (pbuh), and loved to be physically near the Ka'bah, and frequently took advantage of his role as Guardian to sleep all night on a couch set up for him in the *Hijr*, the semicircular space on the north-west side where Ibrahim's (pbuh) wife Hajar and son Isma'il (pbuh) had been buried.[\[8\]](#)[8]

Abdu'l Muttalib's water-duty was very onerous. He took his responsibility for this provision very seriously, and the task nearly brought him to exhaustion, for water had to be fetched from subsidiary wells on the outskirts of Makkah and stored in the reservoirs near the Ka'bah. At this stage, in his early thirties, Abdu'l Muttalib only had one son, **Harith**, the son of either a slave-wife - Summayah bint Mauhab – or Safiyyah or Samrah bint Jundub. She had been the companion of his youth, his contract with her probably commencing when he was about 16 years of age.[\[9\]](#)[9]

One night, in c529 CE, when Abdu'l Muttalib was about 32 years old and his son Harith about 16, he was granted a vision revealing the whereabouts of Hajar's spring. He was ordered to dig at a place where there was blood and dung, an ant's nest, and pecking ravens. He soon identified the place, between the two cultic rocks Isaf and Na'ilah, where sacrifices were regularly made. He knew the **rediscovery of the Zamzam spring** would be a great boon, but as he and Harith commenced digging between the ancient stones his idol-worshipping

relatives came running to confront him, alarmed and afraid of sacrilege. He refused to stop, and when they threatened violence it fell to Harith to draw his sword to keep them at bay while Abdu'l Muttalib kept on digging. More and more gathered to protest, but they held back from physically preventing him since they observed that the 'gods' had not harmed him, as expected. On the third day he found traces of the well. The anxious crowd was pacified, and the treasures buried by Mudad were discovered and restored to the Ka'bah. The two golden gazelles were either fixed to the Ka'bah doors[\[10\]](#)<sup>[10]</sup> or the gold was melted down and put on the doors as cladding. Gold was frequently used on Temple doors for its spectacular effect when the sun shone on it.

### Abdu'l Muttalib's Oath

The experience convinced Abdu'l Muttalib of the need for more supporting sons. He rather imprudently tried to make a deal with God, that if He would grant him ten sons that lived to maturity he would give one of them as a blood-sacrifice.

Setting his plans in motion, he negotiated with the powerful and wealthy tribe of Makhzum to marry an important heiress, the 15 year old Fatimah bint Amr, also known as **Fatimah of Makhzum**.[\[11\]](#)<sup>[11]</sup> The marriage forged a highly important link between his clan and hers – the clan of Makhzum being the most powerful of the Confederates, those tribes that remained loyal to the descendants of the ancestor Qusayy's son Abd ad-Dar as opposed to the descendants of his son Abdu'l Manaf. Of all the Confederate tribes, Makhzum and Jumah were by far the most important.

Fatimah was Abdu'l Muttalib's most influential and most prolific spouse, the mother of three of his sons and five of his daughters. Her

eldest son was **Zubayr** (Zabbar), who was destined to become the head of the Banu Hashim on the death of his father. Then came Abdu'l Manaf, who took the *kunya* name [\[12\]](#)[12] of **Abu Talib** from his eldest son. Her youngest was **Abdullah**, born in c545 when Abdu'l Muttalib was c48.

The name Abdu'l Lah/Abdullah (or 'servant of al-Lah') usually referred to one of the 360 pagan idols of the Ka'bah, a 'Father' deity with three daughters; but Abdu'l Muttalib used the name 'the Almighty' or 'the Supreme' to refer to the One True God worshipped by Ibrahim (pbuh). Abdullah, was the apple of Fatimah's eye.

Her five daughters are usually listed in the order **Barrah, Atikah, Umaymah, Umm Hakim** (known as al-Bayda, 'the white', who was said to have been Abdullah's twin [\[13\]](#)[13]) and **Arwah**. However, if Umm Hakim really was the twin of Abdullah, she must also have been born in c545. From various date information it can be deduced that Aunt Barrah was born c.554, Atikah in c.555, Umaymah in c.558, and Arwah any time between c555-566. It is unlikely that Arwah could have been born after 566 since by then her mother Fatimah (bint Amr) would have been c52. Arwah bore her son Tulayb in 595 CE, which may indicate 594 as the year of her marriage (Tulayb was known to have been 15 in 510CE). If Arwah was born as early as 555 this would make her nearly 40 when she married, whereas if she was born as late as 566 she would still have been 28 at marriage.

Abdu'l Muttalib went on to have several more wives. The third was a lady known as the 'pure pearl of the Khuza'ah', **Lubnah bint Hajir**, [\[14\]](#)[14] and their son Abdu'l Uzzah gained the nickname **Abu Lahab** ('father of brightness') because he was so handsome. [\[15\]](#)[15]

Abdu'l Muttalib's fourth wife, **Nutaylah bint Jandab** b. Kulayb of Amir,<sup>[16][16]</sup> was the mother of **Abbas**, born in 567.<sup>[17][17]</sup> Once, when Abbas was a toddler, he wandered off and got lost. Nutaylah was so distraught that she made the vow that if she ever found him again she would cover the Holy House with silk and brocade – no ungenerous gesture since it was a massive structure. She did find him, and accordingly fulfilled her vow – thus becoming the first person to put such a cover over the Ka'bah.<sup>[18][18]</sup>

Abdu'l Muttalib frequently visited Himyarite friends in Yemen, and on one return behaved very secretly towards Nutaylah. In the morning he revealed for the first time in his life a beautiful head of jet black hair, like a young man. The Himyarite had taught him how to dye his hair with *hinnah* and then *wasmah* (indigo leaves). He had experimented with a little, then asked for a lot, and eventually arrived in Makkah with hair as black as the wings of a raven. Nutaylah was delighted and amused.

'O Shaybah (white-haired one),' she teased him, 'if only your beauty was permanent!' He replied: 'I would indeed have been pleased if the dye had been permanent, a substitute for the youth that has passed away. Life is short, and I have enjoyed mine – but, O Nutaylah – there is no escape from death or old age!' <sup>[19][19]</sup> It was said he was the first of the Quraysh at Makkah to dye his hair with *wasmah*. After this example many of the people of Makkah started dyeing their hair black.

Nutaylah had two other sons, Dirar and Qitham (Qutham). <sup>[20][20]</sup>

Abdu'l Muttalib's fifth wife was **Mumanna'ah bint Amr** of the Banu Khuza'ah,<sup>[21][21]</sup> and their son was Mus'ab (Ghaydaq). Mumanna'ah

had also been one of the wives of Abdu'l Awf b. Abd b. Harith b. Zuhrah and had a son by him, Awf. [\[22\]](#)[22]

To his chagrin, the time came when Abdu'l Muttalib did have ten sons, who all survived to teenage.

(The narratives concerning the sacrifice of Abdullah, his marriage and the birth of the Prophet, the Abyssinian invasion of Makkah in 570 – the Year of the Elephant – and Abdu'l Muttalib's defence of the Ka'bah, are all given in Article 6 of this series).

---

[\[1\]](#)[1] Ibn Sa'd 1 p.85; Ibn Kathir 1.131, from Zuhri, suggests he was only seven.

[\[2\]](#)[2] Another version suggested Muttalib sneaked Shaybah away without asking her. Tabari 6.10.

[\[3\]](#)[3] Ruqayqah was said to have been a little older than Shaybah/Abdu'l Muttalib.

[\[4\]](#)[4] Abdu'l Muttalib also had the nickname Ibn Awatik – 'son of the Atikahs' – a common female name in his family. However, this was also a word meaning an ancient bow, and this is the most likely reason for the nickname.

[\[5\]](#)[5] I do not know when Salmah died.

[\[6\]](#)[6] '*The Sealed Nectar*', Safi-ur Rahman, Dar us-Salaam Publications, Saudia, 1996. p.51 names Salmah's champion as her brother Abu Sa'd b. Adiy (or Udas), but Salmah's father was Amr b. Zayd. Perhaps he meant Abu Sa'd of the Banu Adiy b.



Najjar. One of Salmah's husbands was Malik b. Adiy – perhaps Abu Sa'd b. Adiy was this man, or his brother – and therefore Salmah's brother-in-law?

[7][7] Nawfal later made alliance with the Banu Abd Shams b. Abdu'l Manaf against Banu Hashim, but Banu Khuza'ah and Banu Najjar supported them.

[8][8] Ibn Sa'd vol 1 p45, Ibn Ishaq p4.

[9][9] Muslim 6079 names her as Summayah, but Ibn Sa'd names her as Safiyyah bint Junaydib b. Hujayr b. Zabbab b. Habib b. Suwa'ah b. Amir b. Sa'sa'ah, and Ibn Ishaq gives the variant Samrah bint Jundub b. Hujayr b. Ri'ab b. Habib b. Suwa'a b. Amir b. Sa'sa'a, b. Mu'awiyah b. Bakr b. Hawazin b. Mansur b. Ikrima (Ibn Ishaq p.708 n97).

[10][10] Ibn Kathir 1.132

[11][11] Fatimah bint Amr b. Aidh (Ayidh) b. Imran (or Aidh was Imran) b. Makhzum b. Yaqazah b. Murrah b. Ka'b b. Lu'ayy. Her mother was Sakhras bint Abd b. Imran of the same line; and Sakhras's mother was Takhmur bint Abd b. Qusayy.

[12][12] A *kunya* name is when people are called 'Abu' or 'Umm' (meaning 'father of' or 'mother of'), the name taken from their eldest child. Abu Talib was the *kunya* name of this Abdu'l Manaf, who was also called Abdu'l Ka'bah. In Arabic grammatical rules, the word Abu changes to Abi when the word Ibn or 'son of' is prefixed to the name – so for example Ibn Abu Talib becomes Ibn Abi Talib. To avoid confusion, it is left as Abu in this text.

[13][13] Tabari 39 p.198, (The History of al-Tabari, vol 39, *The Biographies of the Companions and their Successors*, Tr. Ella Landau-Tasseron, State University of New York Press, 1998) from Baladhuri, Ansab 1.88.111 (Duri),311; Ibn Qudamah 173.

[14][14] Lubnah bint Hajjir b. Abdu'l Manaf b. Datir b. Hubshiyah b. Salul b. Ka'b b. Amr of Khuza'ah. Ibn Ishaq 709 n.120.

[15][15] When people are called 'Abu' or 'Umm' (meaning 'father of' or 'mother of') it usually refers to their *kunya* name, the name taken from their eldest child. However, the use of 'Umm' or 'Abu' is not confined to *kunya* names – it could also be a nickname denoting some particular characteristic, or interest, or ability. For example, Abu Lahab ('father of brightness') was the nickname given to him because he was so handsome. However, Muslims linked the brightness of flame with the flames of Hell – see Surah 91. In the Arabic idiom, the expression 'father/mother of something' also means the extreme or supreme example of a particular thing or characteristic. We have the example of Umm al-Kitab ('mother of books') as a name for the Qur'an.

[16][16] Nutaylah bint Janab b. Kulayb b. Malik b. Amr b. Amir b. Zayd Manat b. Amir b. Sa'd b. Khazraj b. Taymirthat b. Namir b. Qasit b. Hinh b. Afsa b. Jadiba b. Asad b. Rabi'ah b. Nizar.

[17][17] Although Abbas was therefore Muhammad's (pbuh) uncle, he was actually only three years older than Muhammad (pbuh).

[18][18] The first person to put *any* cover on the Ka'bah had been Abu Karib Asad al-Himyari of Yemen – a cover of tanned leather and Yemeni cloth ('*Lata'if al-ma'arif*', Tha'alibi p.42). Previously, the Ka'bah had been built of walls of loose stones open to the sky, just over the height of a man. It used to be covered with white Egyptian cloth, then Yemeni cloth; the first to cover it with brocade was Hajjaj b. Yusuf. These days it has a special black covering with borders of Qur'anic texts embroidered in gold thread, which is replaced annually – the old one is cut into pieces and given as priceless souvenirs to various pilgrims. The cover was changed on the day of Ashura (10<sup>th</sup> Muharram). Sa'id b Mansur recorded that Umar used to take down the old cover every year, cut it into pieces, and distribute them among the pilgrims - who used them as shelter from the heat of Makkah. Fiqh us-Sunnah 5.131a.

[19][19] Ibn Sa'd vol 1 p.91.

[20][20] They both died leaving no children.

[21][21] Mumanna'ah bint Amr b. Malik b. Muwammal b. Suwayd b. Asad b. Mashnu b. Abd b. Habtar b. Adiy b. Salul b. Ka'b b. Amr of the Khuza'ah.

[22][22] In an earlier marriage, Abdu'l Awf had another son Awf, who had married Abdu'l Muttalib's mother Salmah. Their daughter Shifa (Shaffah) married Mumanna'ah's Awf, and they were the parents of the Prophet's (pbuh) close Companion Abdu'r Rahman b. Awf, and Atikah the wife of Makhramah b. Nawfal.

### **The Prophet's Family Line No 6 - Abdullah, and the Birth of the Prophet.**

by

Sr. Ruqaiyyah Waris Maqsood.

(Material adapted from Sr. Ruqaiyyah's forthcoming seerah *The Life of the Prophet*

As Abdu'l Muttalib entered his thirties he still only had one son, **Harith**, the son of either a slave-wife - Summayah bint Mauhab – or Safiyyah or Samrah bint Jundub. She had been the companion of his youth, his contract with her probably commencing when he was about 16 years of age.[\[1\]](#)<sup>[1]</sup>

One night in c529 CE, when Abdu'l Muttalib was about 32 years old and his son Harith about 16, he was granted a vision revealing the whereabouts of Hajar's spring. This famous spring had been buried around a hundred years previously by the Jurhumite ruler Mudad b. Amr b. Harith.[\[2\]](#)<sup>[2]</sup> He had become distressed by the ignoble behaviour of his tribe, which had caused their reputation and authority to wane. He dug a deep hole within the well of **Zamzam** in which he hid the treasures of the Holy House (the Ka'bah). The well was filled in and the entire site buried under sand. The Jurhumites then withdrew (or were driven out) in favour of the Banu Khuza'ah in around 429 CE.

Now, in his vision, Abdu'l Muttalib was ordered to dig at a place where there was blood and dung, an ant's nest, and pecking ravens. He soon identified the place, between the two cultic rocks Isaf and Na'ilah, where sacrifices were regularly made. He knew the rediscovery of the Zamzam spring would be a great boon, but as he and Harith commenced digging between the ancient stones his idol-worshipping relatives came running to confront him, alarmed and afraid of sacrilege. He refused to stop, and when they threatened violence it fell to Harith to draw his sword to keep them at bay while Abdu'l Muttalib kept on digging. More and more gathered to protest, but they held back from physically attacking him since they

observed that the 'gods' had not harmed him, as expected. On the third day Abdu'l Muttalib successfully found traces of the well. The anxious crowd was pacified, and the treasures buried by Mudad were discovered and restored to the Ka'bah.

### Abdu'l Muttalib's Oath

The experience convinced Abdu'l Muttalib of the wisdom of having more supporting sons. He rather imprudently tried to make a deal with God, that if He would grant him ten sons that lived to maturity he would give one of them as a blood-sacrifice.

Setting his plans in motion, he negotiated with the powerful and wealthy tribe of Makhzum to marry an important heiress, the 15 year old Fatimah bint Amr, also known as **Fatimah of Makhzum**.<sup>[3]</sup><sup>[3]</sup> The marriage forged a highly important link between his clan and hers – the clan of Makhzum being the most powerful of the Confederates, those tribes that remained loyal to the descendants of the ancestor Qusayy's son Abd ad-Dar as opposed to the descendants of his son Abdu'l Manaf. Of all the Confederate tribes, Makhzum and Jumah were by far the most important.

Fatimah was Abdu'l Muttalib's most influential and most prolific spouse, the mother of three of his sons and five of his daughters. Her eldest son was **Zubayr** (Zabbar), who was destined to become the head of the Banu Hashim on the death of his father. Then came Abdu'l Manaf, who took the *kunya* name<sup>[4]</sup><sup>[4]</sup> of **Abu Talib** from his eldest son. Her youngest was **Abdullah**, born in c545 when Abdu'l Muttalib was c48.

To his chagrin, the time came when Abdu'l Muttalib did have ten sons, who all survived to teenage.

### The Vow must be Fulfilled

Abdu'l Muttalib was a man who never broke his word. He perhaps regretted making that vow, but the day came when he felt he could no longer put off its fulfillment and sacrifice one of them. The people were aghast, and could not believe he would go through with this. They pleaded with him to forget his rash oath, but Abdu'l Muttalib's word was his honour, and he would not back down. He cast sacred lots - arrows with his sons' names on - near the statue of Hubal, and although he could not bear to kill any of them, to his dismay the lot fell on Abdullah.

Abdu'l Muttalib, like the Prophet Ibrahim (pbuh), was quite prepared to slaughter his son, and Abdullah (like Isma'il pbuh) would have piously done his duty and accepted his fate. He led Abdullah by the hand and laid him down on a rock. It was said that the pressure of his foot on his son's neck caused a permanent scar.<sup>[5]</sup><sup>[5]</sup> However, Abdullah's feisty mother Fatimah of Makhzum refused to accept the loss of her beloved youngest son calmly without a fight. It was her prompt and determined action that saved his life.

Abdullah saved by his mother, his sisters and Sajjah the 'wise-woman'

First, she reasoned with Abdu'l Muttalib - he was making an appalling mistake. He had not been commanded by God to do this thing, she insisted; it was not a necessity at all, only the result of an impetuous and foolish oath made in the heat of the moment when

he was under stress, and he should not consider it binding. The Prophet Ibrahim (pbuh) had been taught that God did not require human sacrifice but obedience – with the warning note that intimations from dramatic dreams were to be taken with caution, for they did not necessarily reveal the will of God.<sup>[6]</sup><sup>[6]</sup> Fatimah rallied her relatives, notably Mughirah b. Abdullah, the current chief of Makhzum, to stay her husband's hand, by force if necessary. She and her five daughters placed themselves around Abdullah weeping, and urged their father to consult a famous divining woman, **Sajjah of Yathrib**, who could call up an attendant spirit to advise them before he took any further action.<sup>[7]</sup><sup>[7]</sup>

To her relief Abdu'l Muttalib agreed to her plea, and Abdullah was granted a reprieve while they took some time to find this woman. The normal blood-price of a man was ten camels, and the wise-woman's suggestion was to cast lots between the youth and ten camels, until there was an indication that an acceptable number to redeem the vow had been reached. In the end Abdullah's blood-price was reckoned as a hundred camels. Abdu'l Muttalib was very wary, and insisted that the procedure be checked through again, and then again, before he was satisfied. Each time the result was the same, and in the end he allowed Fatimah and his daughters to lead Abdullah away to safety.<sup>[8]</sup><sup>[8]</sup>

### **Abdu'l Muttalib's Last Marriage**

The dramatic story became famous, and Abdullah – the young man redeemed from being sacrificed – was regarded as a particularly lucky person, resulting in many hopeful young ladies being stirred to request that a match with him might be arranged. Abdullah, however, was in no rush and remained single.

Yet not only was he destined to make a fateful union, but his father Abdu'l Muttalib was also destined, when he was turned 70 years old, to marry his sixth and last wife.

The crisis over, Abdu'l Muttalib returned to his marriage plans. As it happened one of his favourite cousins, Muttalib's daughter Ayyilah, was already married into the Banu Zuhrah, her husband being Zuhrah's grandson Wuhayb.[\[9\]](#)<sup>[9]</sup>

Wuhayb's brother Wahb[\[10\]](#)<sup>[10]</sup> had been the leading man of Zuhrah in birth and honour. Wahb's chief wife, Barrah bint Abdu'l Uzzah, was a great-granddaughter of Qusayy,[\[11\]](#)<sup>[11]</sup> and his other wife was Rughaybah bint Zurarah b. Addas, one of the eminent women of Yathrib. His son Abdu Yaghuth was now himself a notable chief. When Wahb died, and possibly also his wife Barrah – for there is no other mention of her – Ayyilah took Barrah's daughters Halah and **Aminah** into her care. The widow Rughaybah chose not to accept the protection of her husband's brother, but instead married Qays b. Amr of the Banu Adiy b. Najjar, returned to Yathrib, and in due course gave birth to Salmah (Umm Mundhir), and Salit.

Ayyilah also had a daughter of her own of marriageable age, also called **Halah**, and Abdu'l Muttalib who was still strong and handsome, (described by his friend Nufayl when comparing him to Sheikh Harb b. Umayyah as 'a person who is taller than you in stature; more imposing than you in appearance, and more refined than you in intellect')[\[12\]](#)<sup>[12]</sup> requested this Halah for himself, although he was now over seventy.[\[13\]](#)<sup>[13]</sup> Halah's age is not known, but Aminah was about fifteen. Both girls gave consent and the two marriages were organised to take place at the same time.[\[14\]](#)<sup>[14]</sup>

### The Interruption of Qutaylah bint Nawfal

As the old sheikh and his son made their way to their double nuptials in the quarter of the tribe of Zuhrah, they were stopped by a woman who came rushing up demanding to speak to Abdullah. She was **Qutaylah** (Umm Qattal),<sup>[15]</sup><sup>[15]</sup> the sister of the famous Christian *hanif* Waraqah b. Nawfal<sup>[16]</sup><sup>[16]</sup>. She believed as he did that a new Messenger of God was about to be made manifest. She happened to be at the Ka'bah when the two bridegrooms came past, and was startled to see something she described as a special radiant glow in Abdullah's forehead. It was this that had impelled her to run out and beg him with the offer of a hundred camels - his life-price - to change his mind and not take Aminah in marriage, but take her instead.<sup>[17]</sup><sup>[17]</sup> Embarrassed, he refused her offer. 'I am with my father and cannot act against his wishes and leave him,' he replied. Qutaylah was obliged to withdraw disappointed, and the double wedding took place as intended.<sup>[18]</sup><sup>[18]</sup>

### Abdullah marries Aminah bint Wahb of Zuhrah

Abdullah's bride Aminah was sweet and beautiful, and as soon as the young couple saw each other, great love flowed between them. They were very happy with their marriage, which they consummated without delay. Abdullah stayed three days amongst Aminah's relatives while Abdu'l Muttalib took his bride Halah back to his house in Makkah, giving Abdullah the gift of a nine-year-old black Abyssinian maidservant he had bought in the market to help care for his bride. The girl's name was **Barakah** bint Muhsin.<sup>[19]</sup><sup>[19]</sup>

It so happened that a few days later Abdullah saw Qutaylah again and was amused to discover that she was no longer interested in him. He teased her about her previous behaviour, but she only



commented that what she had seen that had caused her to act as she did, had now disappeared.[\[20\]](#)<sup>[20]</sup>

### Abdullah's Tragic Death

Aminah soon left her uncle's house with Abdullah, and the couple set up their home together with Barakah in a house known as Ibn Yusuf's.[\[21\]](#)<sup>[21]</sup> No doubt they hoped like all contented newlyweds that their love would last forever and their home would resound with the laughter of children who would become the joy of their old age. To Aminah's dismay, within days Abdu'l Muttalib pressed Abdullah to resume his work, expecting him to take his caravan to Syria. Aminah was devastated. 'How can we be separated while the *hinnah* is still on my hands?' she cried.[\[22\]](#)<sup>[22]</sup>

Poor Aminah certainly needed little Barakah's care – she was sick, depressed and weak, and spent the next two months in a state of restless feverishness and anxiety. Barakah refused to leave her, even sleeping at the foot of her bed. However, Aminah's sickness was not just the result of depression. She had missed her menstruation. This was hardly uncommon in young women, for a multitude of reasons – but there was one very obvious reason in the case of a young newly-married bride.

One day Aminah woke up feeling calm and better, exhilarated after a beautiful dream. She told Barakah that she had seen light streaming from her womb, which lit up all the hills and valleys around Makkah, and reached as far as the castles of Bosra in Syria. A voice had spoken to her: 'You are pregnant with the lord of this people. When he is born say: 'I put him in the care of the Supreme from the evil of every envier'; then call him Muhammad.' What had already been suspected was soon confirmed. She was indeed

pregnant, and both she and Barakah were convinced that the child in her womb was to be a boy, and very special indeed. Abdullah was not Abdu'l Muttalib's eldest son, but Fatimah's youngest, and very dear to both his parents. He was full of promise, and it was not impossible that *his* eldest son might one day become the chief sheikh of the Quraysh and Guardian of the Ka'bah. They could not wait to get the news of Aminah's pregnancy to him.

But Aminah never saw her husband again. He completed his journey and returned via Yathrib, where he went to stay with his maternal uncles of the Banu Adiy b.Najjar.[\[23\]](#)[23] Unfortunately the greenery and beauty of the oases were accompanied by a humid hot-house atmosphere, and the pools were a breeding-ground of flies, microbes and swarms of virulent malaria-bearing mosquitoes. As the time came to leave Abdullah went down with fever and became so ill he had to let the caravan go on without him.

In Makkah they were eagerly awaiting his return. Barakah saw the caravan come in, but soon realised that something had happened to her dear master – Abdullah was not with them. She did not dare tell Aminah. When Abdu'l Muttalib was informed he sent his eldest son Harith speeding to Yathrib to fetch him home. In fact, Abdullah's fever had flared and subsided and he had fought it on his sickbed for a month, but by the time Harith reached the oasis, Abdullah was dead and had been buried in the property of a famous Hawazin poet, Nabighah al-Ju'di.[\[24\]](#)[24]

Barakah was at Abdu'l Muttalib's house when the news broke, and went running to Aminah, although she had no idea with what words she could tell her the awful truth.

Aminah, who was by this time seven months pregnant, nearly died from her broken heart. She fainted away, and lay for some time hovering between life and death. Barakah once more nursed her day and night until she showed signs of recovery. Aminah's elegy for Abdullah was simple and dignified: 'Death invited the son of Hashim, and when he accepted mankind has not been left with his equal. Yet even if he is dead, his noble deeds have survived him; he was so generous and compassionate.'

In fact, at 25 Abdullah had accumulated little wealth of his own. The system of inheritance customary among the Arabs at that time allowed only 'mature' persons to inherit. Everything Abdullah had done was for his father. All he had of his own to provide for Aminah amounted to five camels, a small flock of sheep and goats, and Barakah.

### The Birth of Muhammad

Aminah's cousin Halah, who was by now pregnant with Abdu'l Muttalib's son,<sup>[25]</sup> took on much of her care. She was assisted by Abdu'l Muttalib's highly respected half-sister **Shifa** (Shaffah), the daughter of Salmah of Yathrib by her husband Awf b. Abdu'l Awf of Zuhrah.<sup>[26]</sup> They went to nurse Aminah through the birth.

Shifa related that during the delivery she became aware of a 'presence' and heard a voice say: 'May God have mercy on you.' Then, as Aminah gave her final huge effort, the baby made his entrance into the world, and slipped out on to the earth face down, landing on his hands and knees. It was said that the infant boy was born circumcised, and his navel-cord was already severed and needed no cutting.<sup>[27]</sup> Allah knows best. His tiny hand seized

some of the earth, and he raised his head and looked up at the skies.[\[28\]](#)[\[28\]](#)

'I felt as if a meteor came out of me, which lit up the earth,' Aminah said. The little black maid rushed to pick him up, wash him, and wrap him tenderly, the first person to hold the newborn baby in her arms.

Far away, in the oasis of Yathrib, a seven year old boy named Hasan b.Thabit (destined to become a famous poet), told how that night he had been startled into wakefulness by a Jew shouting from the rooftop of one of the fortresses that a star had risen under which the awaited messenger of God, 'Ahmad', had been born.[\[29\]](#)[\[29\]](#)

Barakah found Abdu'l Muttalib sitting in the *Hijr* of the Ka'bah with his sons and friends, and announced the safe delivery of his new grandson. He hurried to Aminah's bedside, and saw the circumcised child.

'This child of mine will most certainly achieve greatness,' he remarked.[\[30\]](#)[\[30\]](#)

On his first night, the baby was placed according to Quraysh tradition under an upturned pot vessel. In the morning they discovered the pot split into two and the baby lying with his eyes wide open, gazing at the sky.[\[31\]](#)[\[31\]](#)

Aminah had told Abdu'l Muttalib all that she had heard and seen during her pregnancy, and what she was ordered to call the child. On the seventh day Abdu'l Muttalib took the baby to the Ka'bah,

made sacrifice, and blessed him, and stood praying to the One True God to thank him for this gift. He fetched his own youngest son, the three-year old Abbas, to kiss him.

‘All praise to the Almighty,’ he said, ‘Who has bestowed on me this pure boy. I entrust him to the care of the Almighty, the Lord of the Ka’bah. If only I could live to see him grow to maturity - but I seek refuge from evil and the malice of the envious one.’

The baby was born on a Monday, 12<sup>th</sup> Rabi’ul Awwal/2<sup>nd</sup> August, in the Year of the Elephant, 570 CE. [\[32\]](#) [32] He was given the name as the voice had bidden Aminah, Muhammed, a variant of Ahmad, meaning ‘the praised one.’ After the celebratory feast, they asked Abdu’l Muttalib why he had not chosen a family name for the child.

‘Because I wanted God to praise him in heaven, and His creatures to praise him on earth,’ he replied.

That baby was destined to become the Prophet of Islam, and was to change the whole history of the world.

---

[\[1\]](#) [1] Muslim 6079 names her as Summayah, but Ibn Sa’d names her as Safiyyah bint Junaydib b. Hujayr b. Zabbab b. Habib b. Suwa’ah b. Amir b. Sa’sa’ah, and Ibn Ishaq gives the variant Samrah bint Jundub b. Hujayr b. Ri’ab b. Habib b. Suwa’a b. Amir b. Sa’sa’a, b. Mu’awiyah b. Bakr b. Hawazin b. Mansur b. Ikrima (Ibn Ishaq p.708 n97).

[2][2] A descendant of Isma'il's father-in-law who had the same name but lived considerably earlier.

[3][3] Fatimah bint Amr b. Aidh (Ayidh) b. Imran (or Aidh was Imran) b. Makhzum b. Yaqazah b. Murrah b. Ka'b b. Lu'ayy. Her mother was Sakhras bint Abd b. Imran of the same line; and Sakhras's mother was Takhmur bint Abd b. Qusayy.

[4][4] A *kunya* name is when people are called 'Abu' or 'Umm' (meaning 'father of' or 'mother of'), the name taken from their eldest child. Abu Talib was the *kunya* name of this Abdu'l Manaf, who was also called Abdu'l Ka'bah. In Arabic grammatical rules, the word Abu changes to Abi when the word Ibn or 'son of' is prefixed to the name – so for example Ibn Abu Talib becomes Ibn Abi Talib. To avoid confusion, it is left as Abu in this text.

[5][5] Ibn Kathir 1.126, from Ibn Ishaq.

[6][6] The pillars or *jamrat* at Mina which are stoned by the pilgrims during the *Hajj* represented Shaytan, the origin of the rite being part of the story of Ibrahim (pbuh). He dreamed that God required him to sacrifice his son Isma'il (pbuh), and when he awoke told his son the dream. They both agreed to carry out what they believed to be the Lord's will. Then the devil appeared in the guise of a man, and tempted Ibrahim (pbuh), his wife and son not to go through with it. In the end, Ibrahim (pbuh) and Isma'il (pbuh) threw stones at him to make him leave them alone. Just as Ibrahim (pbuh) was about to sacrifice Isma'il (pbuh), who accepted his fate and lay down willingly to die, God revealed that He had not required this sacrifice – Ibrahim (pbuh) had long ago proved his faith and obedience. The feast of Eid al-Adha, when each family sacrificed an animal and shared the meat with themselves and the poor was held every year after this to commemorate the incident.

[7][7] Ibn Kathir 1.126; Ibn Ishaq pp67-68).

[8][8] Tabari 2.p174; Ibn Sa'd 1 p.95.

[9][9] Wuhayb is also frequently called Uhayb.

[10][10] Wahb b. Abd Manaf b.Zuhrah b. Kilab.

[11][11] Barrah bint Abdu'l Uzzah b. Uthman b. Abd ad-Dar b. Qusayy. Barrah's mother was Umm Habib bint Asad b. Abdu'l Uzzah b. Qusayy. Umm Habib's mother was Barrah bint Awf b. Abid b. Awij b. Adiy b. Ka'b b. Lu'ayy.

[12][12] *The Alim Encyclopedia*, Biography of Umar.

[\[13\]](#)[13] We know the Prophet (pbuh) was born in 570, and was 8 when Abdu'l Muttalib died at the age of 82; therefore Abdu'l Muttalib must have been 74 when the double marriage took place.

[\[14\]](#)[14] If the Prophet (pbuh) was born in August 570, he must have been conceived in December 569; if he was born in April 570, then the marriage must have been in June 569.

[\[15\]](#)[15] Umm Qattal bint Nawfal b. Asad b. Abdu'l Uzzah. She was also called Raqiqah.

[\[16\]](#)[16] He was famous for translating a Gospel into Arabic. His cousin, Khadijah, was destined to become the Prophet's life-partner for 25 years.

[\[17\]](#)[17] Ibn Kathir 1.127, from Ibn Ishaq. Presumably this was a case of Qutaylah desiring to marry Abdullah because she hoped to be the mother of a special child, rather than lustful and immodest behaviour.

[\[18\]](#)[18] Another narrative gives a similar story for a female diviner of the Banu Tibala who had adopted Judaism, Fatimah bint Murr al-Khathamiyyah. Ibn Kathir 1.128; Ibn Sa'd 1.104.

[\[19\]](#)[19] She was also called Barakah bint Thalabah, his line being Thalabah b. Umar/Amr b. Hasan/Husayn b. Malik b. Salamah b. Umar/Amr b. Numan al-Habashiyyah.

[\[20\]](#)[20] She guessed Aminah must be already pregnant. (Ibn Ishaq p.69). Another account was reported by Ibn Ishaq in which Abdullah had visited a lady for intimacy with her, but she rejected him as he had not bathed. She sent him away, and when he returned spruced up she no longer desired him as a 'blaze' between his eyes had now disappeared.

[\[21\]](#)[21] This house was later given by the Prophet (pbuh) to Aqil b. Abu Talib, who kept it until he died. His son sold it to Muhammad b. Yusuf, the brother of al-Hajjaj, who incorporated it into his own house. Later Khayzuran the wife of Caliph al-Mahdi (158-69AH) separated it off again, and made it into a mosque - Ibn Ishaq p.70. I believe it has now been made into a library by the Saudi Wahhabi sect.

[\[22\]](#)[22] Hinnah patterns usually take around three weeks to fade completely.

[\[23\]](#)[23] These uncles included not only the relatives of Abdullah's grandmother Salmah bint Amr, but also the new husband of Aminah's step-mother Rughaybah –

Qays b. Amr, her brothers Asad, Sa'd and Mas'ud the sons of Zurarah, and their cousins Sa'd, Amr, Iyas and Aws the sons of Mu'adh b. Numan, as well as the relatives of Salmah's first husband Malik b. Adiy.

[24][24] Ibn Kathir 1.146. Nabighah was Qays b. Abdullah of Hawazin, not to be confused with Nabighah al-Dhubyani (Ziyad b. Mu'awiyah) a poet who became a Muslim.

[25][25] This child became the famous warrior Hamzah, first an enemy to Islam and then one of its greatest champions. Muslims know Hamzah was the Prophet's uncle, but many do not realise that he was actually younger than the Prophet.

[26][26] Ibn Kathir 1.72,148. Shifa was later the mother of Abdu'r Rahman b. Awf.

[27][27] Ibn Kathir 1.149, from Bayhaqi. He used the words *makhtum* and *masrur*.

[28][28] Ibn Kathir 1.148, Ibn Sa'd 1.111.

[29][29] Ibn Kathir 1.152 from Ibn Ishaq. Some fifty-three years later Hasan met Muhammad (pbuh), and converted to Islam.

[30][30] Ibn Sa'd 1.112, from Ibn Abbas.

[31][31] Ibn Kathir 1.150, from Bayhaqi. Later, Abbas told him he had seen him in the cradle whispering to the moon, and pointing with his finger, and the Prophet (pbuh) replied that he would talk to it, and it distracted him from crying.

[32][32] I have an alternative date of the 20<sup>th</sup> April. If he was born in August, he was conceived in December 569; if he was born in April he was conceived in June 569.